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of premillennialism. It is not unaware of the historical problem and quotes Professor Denney as to the apocalyptic form of the early Christian hope, its appeal to the words of Jesus, and its non-fulfilment. But here, as in the previous work, the real critical problems are not faced. On the positive side, however, it is a helpful and suggestive interpretation of the Christian hope from the standpoint of the Fourth Gospel. The second coming of Christ is held to have been coincident with the gift of the Holy Spirit at Pentecost.

Christ's Second Coming. By J. M. Stanfield. Cleveland, Tenn.: J. M. Stanfield, 1919. Pp. 87. \$0.35.

The author represents an extreme conservative position, with the insistence upon verbal inspiration. The premillennial contention that the Old Testament political and religious hopes must all be fulfilled, he meets by the spiritualizing process. Ezekiel, chapters 40 to 48, for example, though apparently dealing in very exact statements as to what is to be, "cannot be explained of any temple that has hitherto been built, or indeed of any literal temple, but figuratively and mystically of the spiritual temple, the church under the gospel and its spiritual glory."

The Life of Paul. By Benjamin Willard Robinson. Chicago: University of Chicago Press, 1918. Pp. xiii+250. \$1.25.

This book is an inclusive study of the personality and achievements of Paul. An introductory chapter gives the setting of the apostle's work in the Mediterranean world and shows the preparation for Christianity in the synagogues of the Dispersion and in the mystery religions of the day. Then follows in chronological order a lucid exposition of the life of Paul based on references to Acts and the Epistles.

The discussion of debated points is necessarily brief, but it is clear and judicial. Luke is regarded as the author of Acts, using in the last chapters travel notes of his own. Acts, chapter 15, and Galatians, chapter 12, are parallel, but the account in Acts has been confused by the introduction of the Noachian prohibitions, which may have been in force in the mother-church at a later time. The question of Paul's release from imprisonment at Rome is left open. Possibly too much weight is given to Clement's "the farthest bound of the west," which might also be rendered "the goal of the west," in which case the reference might conceivably be to Rome rather than to Spain. Acts 26:10 seems a slender basis for the assertion that Paul was a member of the

Sanhedrin, since the words "I gave my vote," may be taken in a general sense, and moreover the chapter is hardly to be treated as a stenographic report of Paul's speech.

College classes or adult classes in the Bible school will find this an excellent handbook. The Scripture references compel the student to make a direct study of the sources. The text furnishes adequate introduction and interpretation. The supplementary reading lists and the appendixes provide ample material and direction for outside assignments.

A Jewish Interpretation of the Books of Genesis.

By Julian Morgenstern. Cincinnati: Union of American Hebrew Congregations, 1919. Pp. x+335.

This book is addressed to two publics: teachers in Jewish religious schools, that their instruction may be more authoritative and effective; and non-professional students of the Bible, to help them in getting a first-hand knowledge of Judaism. The author stands squarely on the assured results of thorough-going critical scholarship, recognizing clearly the presence of myth, legend, and tradition in Genesis, and relative little authentic history, but he is not content to stop with analysis. Whereas most scholars wholly ignore the motives and ideas controlling authors and editors in the process of producing the book as it now stands, the investigation of these motives and ideas is the point of departure for Rabbi Morgenstern, for whom Genesis is "a Jewish work, written by Jewish authors, and edited by Jewish thinkers, the product of Jewish religious genius, and a unit of Jewish thought and doctrine," hence to be interpreted from a positive Jewish standpoint. He seeks, therefore, to penetrate to the Jewish spirit underlying the narratives of Genesis, determining what is fundamental for Jewish thought and teaching in the various stories and cycles of stories, that Judaism may remain a religion of life, primarily of the present life, characterized by faith in God resting upon knowledge of him and issuing in faithful performance of duties. This spirit of Judaism is that of the great prophets, and Genesis is permeated by prophetic thought; its stories illustrate prophetic teachings and are so grouped to set forth the fundamental principles of Judaism.

The author selects his materials wisely, and his comments, critical and practical, are discriminating. He uses frequent illustrations from rabbinical literature, re-enforcing the lessons formed in the biblical stories. For the convenience of non-professional readers, material intended especially for teachers, dealing with problems of instruction, is printed in smaller type. Rabbi Morgenstern has succeeded admirably in accomplishing his purpose.